at any rate in that back or in the depths, ignorant
of itself in any essential sense of the word, but for
the purposes of its superficial movement and within
that movement only it is oblivious of its real, its
greater self, by absorption, by exclusive concentra-
tion on what it is superficially doing. Yet it is
really the hidden sea and not the superficial stream
which is doing all the action: it is the sea that
is the source of this movement, not the conscious
wave it throws up, whatever the consciousness of
the wave, absorbed in its movement, living in that,
seeing nothing else but that, may think about the
matter. And that sea, the real self, the integral
conscious being, the integral force of being, is not
ignorant; even the wave is not essentially ignorant,
—for it contains within itself all the consciousness
it has forgotten and but for that it could not act
or endure at all,—but it is self-oblivious, absorbed
in its own movement, too absorbed to note anything
else than the movement while that continues to
preoccupy it. A limited practical self-oblivion, not
an essential and binding self-ignorance, is the nature
of this exclusive concentration which is yet the root
of that which works as the Ignorance.

So too we see that man, though a

really
indivisible stream of Tapas, of conscious
energy in
Time, capable of acting in the present
only by the
sum of his past force of working,
creating already
his future by his past and his present
action, yet lives
absorbed in the present, moment, lives
from moment
to moment, and is therefore in this
superficial action